

# FINDINGS

APRIL 1961



*"Earth her joy confesses, clothing her for spring" (Hymn 87)*

- 4 Easter Meditation
- 8 Operation Plant Lift
- 10 Small-Group Camping
- 13 "Read, Mark, Learn"
- 15 Whitsunday Is Special

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# Letters:

and what should be left entirely to the staff? While this is always an individual matter, your articles are always of great help in seeing the larger picture and giving a basis of comparison.

Barbara B. Joyce, Chairman  
Christian Education Committee  
St. Andrew's Church  
Wellesley, Mass

## ● Trust in the Holy Spirit

When, in 1959, I was assigned the high-school group, I had many misgivings. For a long time our church had "lost" this group for classes even though they attended church regularly. Also, I am not very patient of or attractive to these teenagers. I am too self-righteous, too intense, too definite, to appeal to them. (I have a daughter this age and she went through a period of "rejecting" me, so I know!)

I am writing this so that you will do some articles to encourage others to teach and work with these young Churchmen. With all the information available, with trust in the Holy Spirit to speak for us no matter how lacking we are as attractive personalities, and with the vital life-giving challenge the pupils present, this age-group can be developed. (And those who teach them learn a great deal.)

In 1959 we began Rally Day with twenty-two students from the eleventh and twelfth grades. We won the attendance prize the first semester and kept a good group all year.

September, 1960, we formed a new group including all senior-high students in our church—tenth, eleventh, twelfth. This means we lost last year's twelfth-graders and added the new tenth grade. We have a "floating" population of sixty-five names, a somewhat regular attendance of between thirty-four and fifty.

We have two teachers (a team), three observers, and some other adults who visit from time to time.

Thank you for all you have meant to our teachers.

Dorothy Middleton  
Trinity Church  
Galveston, Tex.

EDITOR'S NOTE: We share Mrs. Middleton's desire to encourage others to work with young people. Readers will find program helps in "The Episcopal Young Churchmen's Notebook." FINDINGS and the staff of the Youth Division appreciate requests for articles on specific themes and reports on what is being done in local situations.

## ● Jesus Christ, God-Man

The letters appearing on page 4 of the February, 1961, issue of FINDINGS, relative to the article "Change and Growth," are appreciated. I am especially grateful for the letter from Fr. Lewis.

Your explanation fails to answer the question—rather, it evades the point. I have no way of knowing *what* Fr. Amussen intended. However, I do know that the published statement is *heretical*.

Your last paragraph attempts to justify the language used in the article. In this, you fail entirely. You offer Miss Whiteman's letter as evidence that "not all our readers were deterred by the inexactness of language from appreciating the totality of Fr. Amussen's message." I cannot help but wonder just how many members of the Toastmistress Club "appreciated the totality of Fr. Amussen's message"? I wonder what they understood to be "the totality of Fr. Amussen's message"? Indeed, *I wonder* what is meant by the "totality of Fr. Amussen's message."

Beyond this, I feel more than uncomfortable in your statement that "The Church has always sought to maintain a middle ground between the heresies of Arianism and Docetism." This savors more of compromise between two extreme positions than of acceptance of Revelation. The Deposit of Faith was not arrived at by finding a "via media" between the heresies raised. *God* acted. *God* revealed! The result? = The Deposit of Faith.

What is my point? In public utterance and in print, let us be concise, precise, and faithfully clear in all references to every facet of God's Revelation. I submit that "Change and Growth" is not; and that your answer to Fr. Lewis is not.

(The Rev.) Ferdinand D. Saunders  
The Church of the Redeemer  
Mattituck, N.Y.

## ● Ripples Spreading Out

I have just finished reading Miss Underhill's article, "The Teacher's Vocation" [February, 1961, FINDINGS]. I intend to read it again and again. Or rather read and meditate. One just doesn't read Miss Underhill. One must read and chew.

Our church school superintendent said, "I don't usually tell you what you must read, but 'The Teacher's Vocation' is a *must* for all my teachers. . . ."

I am writing especially because I found your "questions for readers" most helpful. I am finding lately that I need much help in being able to tell others what I have read. For isn't that what teachers must do? We must more than just "know it for ourselves."

Florene Austin  
St. Andrew's Church  
South St. Paul, Minn.

## ● New Zealand, Too

After attending our first New Zealand Church and Group Life Laboratory recently, I have decided to ask a couple of our best Sunday school teachers to work with the Seabury material for a year as a trial. Thus I am writing direct to you to order some of the Press's literature. It is perhaps superfluous for me to add that I am extremely impressed by the whole concept of education as outlined by Dr. Hunter and put into practice in the Seabury teaching schemes. I believe it can work out here, too. I hope that our church school will be able to begin on the Seabury courses for fourth and seventh grades.

(The Rev.) George Armstrong  
Vicar, St. Mark's Parish  
Green Island, New Zealand

## ● A Basis of Comparison

We have a one-year-old committee on Christian education which I feel needs to re-evaluate its purpose and role. What should our responsibility be



## The Presiding Bishop's Easter Message

a stranger and afraid in a world  
never made." How accurately that  
expresses the mind of modern man.  
This is the sickness of our time: a  
sense of meaninglessness and futility,  
fear and hopelessness. As one man  
wrote when he learned suddenly  
that his life was threatened by a  
serious disease, "I found myself at  
the margin of existence; I looked  
back at my life and found it singu-  
larly meaningless; I looked ahead  
and was seized with fear."

What does Christianity have to  
say to this? More specifically, what  
does it that we hear in church on Easter  
day? Very surprising words when  
you come to think of it for people  
living in this world of tribulation and  
perplexity: words of joy and cer-  
tainty. The word of Easter is not  
simply the promise of a life that will  
be given us beyond the grave, but  
the assurance that new life is at hand  
now, new life that death cannot  
destroy.

Easter is the celebration of a vic-  
tory won; God's victory which is ours  
in Christ, the present Living Lord.  
This is the victory we inherit, this is  
the gift of God to us in Christ. When  
we accept this gift, then we are no  
longer strangers and afraid in this  
world. We are at home here, for this  
is God's world. This is what it means  
to be risen with Christ now!

—Arthur Lichtenberger

# FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS  
RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for April 1961

Volume 9, Number 4

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- 13 **"Read, mark, learn"** is a Prayer Book admonition which parishioners of St. Peter's Church, Sheridan, Wyo., have heeded in setting up a parish library and bookshelf. Here Elizabeth S. Edwards tells how such a library can be organized.
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# *Easter Meditation*

By John G. Harrell

ALMOST too propitiously,  
Too appropriately,  
Too fortuitously  
In a garden,  
A vernal garden at that,  
With green things pushing up  
Out of the solemn brown earth  
With their anxious new-green playlike shoots  
Of young growth;  
Strawberry leaves, crinkle edged,  
With purple-black veins, creeping;  
Bulbous plants, tuberous plants;  
Grasses of all kinds, some with faintly green-white, dustlike  
things scattered on soft tendrils  
Which the slightest wind makes bend and fold—  
In such a place, at such a time,  
Almost too expectedly,  
Right in the middle of earth's eternal, vernal resurrection,  
The Resurrection. . . .  
They came to the garden,  
Two or three at a time—  
There was something to be feared here alone, surely;  
Except one of them came alone,  
Having been dealt with roughly,  
All her life, by every man.  
Softly they came, especially the women,  
Tear-eyed, duty-ridden, as women do perform  
Their tasks in the birth-death cycle of life.  
True, the two men ran, but like schoolboys, lithely,

Almost without sound as their bodies angled and their legs jettisoned  
and their feet ricocheted from one bend to the other in  
the winding path to the garden.

Never had either man felt so young, so agile, so absolutely purposed  
by a singular nothingness in his head but to run and to  
get there.

And what did it prove?

It proved nothing, as a scientist demands a proof,

A Q. E. D. The tomb was empty, that was all;

A great vacuous emptiness

Like at the bottom of one's stomach

When something desperate happens;

Like when someone dies in the family.

Except this emptiness, observable

In the hewn rock tomb, real as could be,

Gave promise of eternal life.

And articulate was that promise,

Because it spoke in words inside one's mind:

HE IS RISEN, and all the other words and phrases

That were articulated in those poor people's dumbfounded minds.

All too propitiously, too appropriately.

In a garden, of all places!

God surprised us that time

By doing the expected thing

(As we look back now)

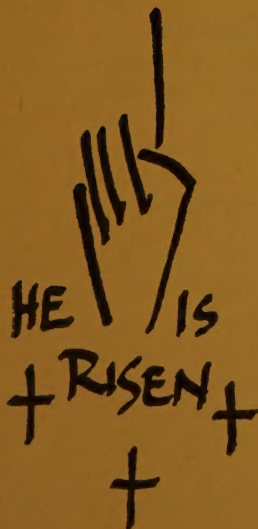
In the expected place

At the expected time.

He really surprised us

That time.

He really did.



HE IS  
+ RISEN +  
+

I I

In that room, second-storied on the house below  
With a family all its own—good friends  
They were, having offered their room above  
To the Galileans, come to Jerusalem for the Feast,  
And suspicious, spied-on men at that,  
Not at all welcomed in the Temple by the priests,  
If rumor could be trusted. Good friends below  
They were, on that Thursday night  
Before the Paschal Feast. Good friends below  
They were, after that next day,  
That Friday, that day of the week we have  
Always remembered ever since and have  
Honored in a mourner's way.





That Friday morning, when they woke up  
In the house below, they heard the news.  
(It is always a waking-up out of a sleep;  
We never are aware when the greatest things happen to us—  
We wake up to them, long after.)  
Frightening news, it was. Be cautious!  
Careful now! Again a purge! . . .  
Below were those good people who dared,  
Nonetheless,  
And hid those men in the room above,  
Nonetheless.  
For several days they had hidden there.  
And there they were, huddled together,  
Frightened and uncertain,  
Lost and baffled.  
There was the table where the bitter herbs had been,  
Where the lamb had been, and where the cup of blessing had been.  
That meal had been a blessing to the Lord of creation, surely.  
And just as surely it had been a blessing to those who shared it.  
BLESSED BE THE LORD GOD, KING OF THE UNIVERSE,  
WHO HAST GIVEN US THE FRUIT OF THE VINE.  
That cup remained there on the table.  
It was empty now. They had all sipped from it,  
And when they were done, he said to them—  
But only after they had tasted it, each one—  
THIS IS MY BLOOD.  
Scarlet-fire-red felt their throats at that revelation,  
After it was too late. . . .  
Only love could overcome it all. Only the incredible  
Understanding and intimate sharing of oneself in love  
Could overcome such a thing and make it right, somehow,  
Make it palatable, not for the one time only,  
In the past, but for the times to come,  
In the kingdom, here and hereafter,  
When he would drink it with them anew each time.

So they huddled in that room  
And dared to look at one another now and then,  
And to glance askance, now and then, at the cup,  
Emptied now of the redness of the wine-blood,  
That Pentecostal fire-blood-red that would come.  
But it would come because he came  
Into that upper room  
And he joined them there,  
And he was with them there,  
And they glanced toward that cup  
And saw in its emptiness the bond-giving,  
Covenant-giving, promise-giving, gospel-giving,  
Eternity-giving, red-hope-full-ness-giving  
God-life-giving  
Life, which is  
Eternal life  
In the Godhead's  
Life, together.



Azure that blue white-capped sea-blue Sea  
 Where their dory danced beneath them  
 In contrapuntal rhythm to their dampened temper.  
 Their silence was made the more acute  
 By the insistent, incessant, ceaseless and  
 Nonsensical lappings of the water against the craft.  
 "I go a-fishing," Peter had said,  
 As buoyant as possible,  
 Regaining, ever so little regaining  
 His sense of obligation toward them all.  
 But those words, with their hollow verve,  
 Were like an echo's voice in his ear.  
 No longer were they his words nor his voice,  
 Those syllabic sounds which his memory  
 Caught upon, sounding like the strangeness of familiar voices  
 Shouted across the sea. Not his voice.  
 Not his words did they seem to him now.  
 And so he sat,  
 All of them sat,  
 In the dory, waiting.  
 A fisherman learns to wait.  
 It is perhaps harder to learn than anything else.  
 Certainly it is harder than the back-wrenching, muscle-soring,  
     lung-winding, hand-tiring labor of fishing,  
 Especially when it's your job and your livelihood  
 And not just a game.  
 It is the waiting that is so hard to learn.  
 And to bear.  
 That awful waiting makes you think of your family.  
 It makes you think of your whole village.  
 And of your responsibility.  
 That is why it is so hard.  
 He had said to wait for him in Galilee.  
 How kind of him. Because  
 He knew what it was to wait  
 And it was easier to wait  
 Where they had learned to wait.  
 Sitting in that dory.  
 And he met them there  
 In their waiting and in their labor of waiting.  
 That is where he met them once again.  
 He met them by that sea of hope,  
 Which is the lesson waiting teaches.  
 FEED MY SHEEP, Jesus said to Peter.  
 IF YOU LOVE ME, FEED MY SHEEP.  
 And in those words was a confirmation.  
 "I go a-fishing," Peter had said,  
 Obliquely feeding the desperate-worried needs  
 Of those sheep. (He did well.)  
 But now, confirmation.  
 Now the terrible ordination.  
 Now the consecration in power,  
 That God awful  
 Jesus Christ bearing  
 Vocation power:  
 FEED MY SHEEP.





Members of St. Thomas' Church gather to ask God's blessing on gifts of plants before taking them to the Church of St. Simon the Cyrenian.

# OPERATION PLANT LIFT

by Burquin Hatch Morrow

IT WAS a cold, unpleasant March evening when the idea took root. About thirty-five Episcopal Young Churchmen of St. Thomas' Church, Whitemarsh, Pa., had assembled for a basket supper, slides, and a talk by Mrs. James Bush-Brown, well-known horticulturist and Director Emeritus of the Pennsylvania School of Horticulture. Mrs. Bush-Brown told the story of a dream she had and how it came to life—the Neighborhood Garden Association of Philadelphia.

As the evening progressed, those present were privileged to see unfolded before their eyes one of the most exciting programs in which anyone could hope to participate. They saw drab city blocks of run-down row houses, bordered by refuse-littered streets and punctuated by vacant lots filled with trash, transformed into tidy blocks with colorful flower boxes on each house, house fronts painted, streets hosed down and cleared of rubbish, vacant lots cleaned and planted, playgrounds provided for children. All this from the dream and dedication of one person aided by garden clubs and sponsored by settlement houses in areas where neighbors had not, in many instances, heretofore known each other's names.

The story was presented in a series of "before-and-after" slides with a running commentary in Mrs. Bush-Brown's soft voice, always with an understatement of her own valiant and unwavering leadership of the project. The results, without going into details which would make a story in itself, have been phenomenal.



## *An Urban Rogation Observance*

The young people in our country parish were deeply moved by the program, and it was only a short time later that they voted to send Mrs. Bush-Brown a cash donation from their modest treasury for her work with the garden blocks.

However, as Rogation Sunday drew near, there were those of the parish who thought again of this garden program; this time in the light of a *sharing* between city church and country church. The year before, we gave each church school child a packet of blessed flower seeds to plant. The stated purpose was to bring back the flowers when in bloom for use on a special table during the family service. Then the blooms would be taken to shut-ins. But summer makes big holes in a congregation that takes to the vacation spots; the return of flowers was not as great as might be expected. What then could we do to make Rogation Sunday 1960 meaningful to our young and perform a service at the same time? We found our opportunity in South Philadelphia.

The Church of St. Simon the Cyrenian had just finished a renovation program to make their church building of more service to the parish and community. Their young people wanted to beautify the courtyard of the church and the parish house. Last year they had iris, day-lilies, and crepe myrtle in the little square plot on the left of the church path. This year they envisioned green grass and flowers on both sides of



the door to God's house. They planted grass seed in the center of the courtyard, encircling a young flowering cherry tree, and were off to a hopeful start. But to have a real garden there should be flowers. The young people would plant and care for them, but first must come the flowers. Where would they get them?

As so often happens, the two needs met one another and were answered by each other: the need of St. Thomas' to do something of service for Rogation Sunday and the need of St. Simon the Cyrenian for a helping hand on their courtyard project. So was born Operation Plant Lift."

### **Operation Plant Lift**

Working under Mrs. Bush-Brown's direction, flyers were distributed to the adults of St. Thomas' on two successive Sundays, as well as to the church school children. These flyers listed the types of plants needed; that they were to be brought to church on Rogation Sunday and would be blessed following the family service; that they might be purchased at the plant booth of the Country Fair the day before Rogation Sunday; and that our own young people, their clergy adviser, and the lay youth advisers would deliver the plants on the afternoon of Rogation Sunday and work together with the young people of St. Simon the Cyrenian to plant the garden.

Rogation Sunday was a day of misty, gentle May rain—a good planting day as any gardener would have told you. The potted plants were blessed by the rector in the grove outside our church, following a procession from the church of the crucifer, junior choir, clergy, and congregation. The trees dripped moisture on Sunday hats, and a few birds chirped as the group dispersed to their cars.

Sunday afternoon, twenty-two young people in work clothes, carrying trowels, loaded three station wagons with the plants, hopped in cars driven by youth advisers, and found their way to St. Simon the Cyrenian where their co-workers from the city parish were waiting. The young cherry tree graced the center of the courtyard, and the grass was showing faintly green around it. Some ivy had also been planted near the tree, but the borders of the courtyard were waiting for the flowers. Plumb lines were stretched to keep the plants within a recognizable border, and about thirty-five young people and adults went to work. The rain dampened coats, hats, and bared heads; mud caked shoes and trowels; but nothing stopped the planting. Marigolds, ageratum, impatiens, petunias, geraniums, verbena, lantana, and daisies were soon showing their color in the flower borders, and dwarf dahlia plants, snapdragons, lily of the valley clumps, an azalea, and a lovely rose bush gave promise of things to come this year or next spring. With so many working, it is not certain that Mrs. Bush-Brown's original plan was followed, but all felt a glow of achievement when she pronounced the results quite satisfactory.

The Rev. John R. Logan, Jr., rector of the Church of St. Simon the Cyrenian, conducted a short dedication service right in the courtyard; he blessed the

garden and those whose work it was. The service was a far cry from the quiet of the country churchyard where the potted plants were blessed earlier that day! A noisy bus lurched by on its appointed rounds, cars swished past on the wet street, someone called a child to supper, but the service carried its own strength, and all present were encompassed in one divine fellowship. As the final blessing was said, a fourth-grade boy, excluded from the planting only because of his age, left his vantage point outside the grilled fence and said, reluctantly, "Looks nice, don't it?" Somehow, it was high praise.

Lost trowels were rounded up, damp coats given a shake, muddy shoes left in the vestibule, and a happy, united group made their way inside in stocking feet to spend a half-hour in fellowship over coffee, punch, and cookies prepared by St. Martha's Guild of St. Simon the Cyrenian.

Fifteen hundred years ago, Rogation Sunday was the time of "beating the bounds," blessing each church's physical property lines and what they bounded. Could we hopefully suggest we are now learning that the Church has no bounds except those of human limitations? Taking this stand, can those Christians who are fortunate in being blessed with God's acreage look to Rogation Sunday as a time for stretching their hands in fellowship to those whose property bounds are marked by cement and asphalt, always recognizing that it is only as we forget imaginary boundaries and ask for God's blessing on corporate service in His Name that we may expect the riches of every season to have Christian meaning to us all!



Young people of the Church of St. Simon the Cyrenian, South Philadelphia, Pa., prepare flower beds and plant evergreens before the Whitemarsh group arrives.





Covered wagons are part of outpost living at Camp Arrowhead.

## Small-Group Camping

by Brewster Y. Beach, Chaplain, Camp Arrowhead, and  
Director of Christian Education, Diocese of Delaware

A DISTINGUISHED Christian educator has said that "Church camping is the greatest contribution made in the field of Christian education since the founding of the Sunday school!" To that, let me add a sevenfold Amen! Six years' experience in our diocesan camp in Delaware, and the testimony of dozens of staff members and campers, convinces us that this statement is true. An increasing number of dioceses are having the same experience as they move into a real camping program.

This year in the Diocese of Delaware we look forward to our second summer of a radically new kind of camping experience. At least it is radically new to most Episcopalians, although it is really very simple. We are offering a *camping* experience—not a conference in a camp setting, not Sunday school out-of-doors, but a camping experience straight and simple. And, as

a vehicle of Christian education, we're excited about it as we have been about nothing else since the "revolution" in Christian education hit our Church about a decade ago.

In 1955 a generous layman gave our diocese a campsite near the ocean in southern Delaware. We followed the then typical (and still prevalent) pattern for setting up a "Church camp." This was a tightly structured program of recreational activities, with religious instruction sandwiched in between. Classes were led by clergy imported (and often dragged in) for this purpose. Satisfied that the presence of both classes and clergy insured a "religious emphasis" to what might otherwise be considered merely a "secular" camp, we had at least made a beginning. And it went remarkably well; partly because the clergy were revealed to campers and staff alike as the "regular guys"



they always had been, and partly because the recreational part was so well handled that the children easily tolerated the brief intrusion of religious classes into an otherwise exciting existence.

### ***n Intensive and Extensive Opportunity***

However, a good many of us in the diocese were increasingly uncomfortable about this all-too-easy separation of "religious" and "secular" areas of life. The revolution in Christian education launched by our national Department, and the insights that came to us from them, plus exposure to a two-week training camp for camp leaders sponsored by the National Council of the Churches of Christ, led us to see the purposes and program of a Church camp in an entirely different light. We set about making some drastic changes.

If Christian education is "enabling children, young people, and adults to respond *now* to the demanding and reconciling acts of Almighty God. . .," then where better could one help children and adults to make just this discovery than in a setting which allows for twelve whole days of "real life together," in an environment and in a community where God's action is constantly manifest? On the generous estimate that a child is part of the parish worshipping community for two hours a week for thirty-six weeks out of the year, this amounts to only three full days, as against the twelve full days in the worshipping community which is the camp. What an opportunity!

We understood our camp's purpose to be that of "providing opportunity for campers to discover and respond to the working presence of God in Christ in the natural environment of the campsite and in the shared life of the community." All the artificial distinctions between what is "religious" and what is not, collapsed. Every activity and situation in camp was seen to bear religious significance—eating and playing equally with worship and discussion. From this new understanding several changes were immediately possible.

### ***Family Life in Small Groups***

The diocesan director of Christian education became the full-summer resident chaplain, replacing the multiplicity of clergy-teachers who came in and out of camp all summer and who so often felt like fifth wheels. We continue to welcome the clergy to camp for short or long periods, but we make best use of their presence and abilities in an increasing number of conferences during the winter and late spring.

We eliminated the religious instruction classes in favor of daily chapel talks keyed to some theme appropriate to our common life and directed to the actual experiences and interests which the campers were having or were being helped to have. The chaplain saw his function primarily as seeking to articulate the Christian meaning of those experiences and to help "open eyes to behold God's gracious hand in all His works."

The large camp group, whether gathered for play or discussion, is no longer the basic unit of the com-

munity. Instead of the highly centralized and structured daily program involving large camper groups, we have moved the emphasis to the small group and to small-group living. This is probably the most radical and most significant change of all. For here six campers and a counselor (in a group similar in size to a natural family) discover themselves to be a Christian family amidst a larger community of other Christian families. They are bound together by ties of corporate worship, common locale, and common loyalties, but, nevertheless, they live largely in small groups.

Here, through guided exploration, investigation, and questioning, one is led to a growing awareness of the order and relatedness of the universe and to some understanding of how it has come to be and who is the source of it all. Through the sheer necessity of having to live closely together over an extended period of time in a natural environment, the demands which individual and group make on one another reveal the basic problems and fulfillments of community. Camper and leader alike are led to seek the grace of God to face these demands and to express their gratitude for His redeeming love at work among them.

### ***Outpost Camping***

We are convinced that small-group camping is the only kind of camping we ought to offer. Therefore, last summer we added two new kinds of small-group camping to our regular eight-week schedule. Thanks to the wise guidance of our own National Council's Unit of Camps and Conferences, and of Dr. Lloyd B. Sharp, Executive Director of the Outdoor Education Association, we developed two outpost camps in the woods, and we purchased a camping trailer for trips throughout the country. (A twelve-day trailer trip which ten boys and girls took to Maine is a story in itself!)

The outposts were open to junior-high boys and girls, while the trailer trips were open to senior-high young people. Both were run on a coed basis and both have proved marvelous additions to our total camp program. Each outpost is a self-contained "home in the woods" with picturesque shelters (a covered wagon, an Indian hogan, and a teepee) accommodating eight campers and two counselors, a central cooking and eating area, and two latrines. Each small group of four campers and a counselor is free to determine together exactly to what use they will put each day. Of course, there are meals to be planned, wood to be gathered, fires to be built, food to be cooked, dishes to wash, water to haul, improvements to be made. But aside from these, the group is free to make use of the facilities of the main camp, go on canoe trips for several days, develop their skill in one of a number of areas, or merely just to enjoy *being*. Throughout the day opportunities arise for serious thought and discussion and to reflect this in the daily worship which all share in leading. In addition, Holy Communion is celebrated once a week in the outposts themselves, and on Sundays the whole camp comes together in the chapel for worship and sermon. The response to these outposts was enthusiastic beyond anything we dared hope.



**In small-group camping, the leader discovers himself to be a guide and friend whose faith, enthusiasm, and skill bring God's truth to light.**

**Leadership**

Barbara Walker, a senior at Oberlin College and one of our outpost counselors, describes the experience this way: "Outpost camping has given me an idea of the nature of the early Christian community, especially in the simplicity of our life where community needs determine community responsibilities, and in our closeness to the natural elements. To live in such a way is somehow to be cleansed and purified—the basic character of life is revealed. And seeing the campers grow from their self-centeredness into an awareness of the world of people and of nature around them, I felt the very circumstances of that life opening their hearts and minds to an awareness of God. . . . In the life of this small community each person can make an important contribution to the general welfare; each matures in learning to accept responsibilities and carry them out, for when he falls down on the job everyone is affected. . . . And the practice of daily communal worship is not set apart from the rest of camp life, but is rather the focal point of a continuing life in God's presence."

Such eloquence and perception bear witness to a basic corollary of the changes we have made—the importance of *mature, convinced, summer-long staff members*. We were fortunate in having begun our camp on this basis, with college-age counselors for the full summer. For many Church camps, admittedly,

this would represent a drastic change indeed. Such a staff is an absolute necessity. In most instances this means paying the staff and raising the tuition, but the return is tenfold in tangible and intangible ways. For this kind of venture means that we entrust the major burden of Christian interpretation to the small-group leader, who must therefore be selected for this ability as well as for the more usual ones of love of children and camping skill. But here, much as in the Sunday church school class (which nowadays is usually small in size), the leader discovers himself to be a guide and friend who, by his faith, enthusiasm, and skill can bring the flint of God's truth to strike the iron of a human life and miraculously produce light! Such is its own reward.

This is no easy business; it never is. It asks much of the leader—much more than just handing him a course book and telling him to impart its contents to his children. And we have by no means solved this most difficult problem, especially when we must depend on young people who are themselves still struggling with life's meaning. (The parish has not solved this problem either, even with its more adult teachers.)

Yet, to both counselors and teachers, many of the training tools provided by our Church speak with equal relevance—in opening new perception and response to the relevance of the Gospel and its Lord, in developing sensitivity to the dynamics of a group, in increasing one's ability to identify and articulate the religious issues in human situations, and in learning to exercise leadership which frees rather than hinders group members in making their contributions.

Talk about ideal conditions for Christian education! What better context is there for training at its deepest level than in a camp where sufficient time is available for persons to be revealed to one another, where three days to a week can be devoted to training before any camper arrives, where "in-service consultation" is practiced formally and informally day in and day out for eight to ten weeks.

This summer we are expanding our outposts, scheduling three nineteen-day trailer trips, and offering one week of camping for families, plus the regular eight weeks of "regular" camping for elementary-grade boys and girls. Each opportunity in its way gives expression to our basic conviction that in the small informal group lies the key to the justification and purpose of camping, for the Church has only just scratched the surface of camping's potential for Christian education.

The Church is at the threshold of a great new advance in the cause of Christian education at its deepest and fullest level. Camping is joining the summer conference and the church school as a major vehicle for Christian education.



Teepees, too, are part of Camp Arrowhead's outpost living.





Workers in the Parish Library at St. Peter's Church, Sheridan, Wyo.

**Parish libraries can encourage adults and children to . . .**

## "READ, MARK, LEARN"

**by Elizabeth S. Edwards**

**W**HEN St. Peter's Church, Sheridan, Wyo., inaugurated its Parish Library early in 1960, our goal was "better-informed Christians." In a little less than a year, the thriving library, started with only 125 books, has become a vital part of the Christian education program of the parish.

The effort has been more than justified by the response. Support has been so enthusiastic that we have been able to double the size of our initial stock and make ambitious plans for increasing the scope of the undertaking as funds permit.

### ***How We Started***

The immediate ancestor of our library was a bookshelf that sold books following the nine o'clock service and on special church occasions. The bookshelf started

with ten-dollars worth of books, purchased with money loaned by the Women of St. Peter's. A percentage of each month's profit from sales was reserved for founding the library, and the balance used to replenish stock. (Since the library's opening, the bookshelf has continued to operate on this basis.)

Our rector, the Rev. Raymond H. Clark, and a number of parishioners had long felt the need for the parish to provide Christian reading material (books and magazines) for all age-groups in all major areas of religious interest. In September, 1959, the rector appointed a committee of eight to establish and direct the library.

Many technical problems confronted the committee members when they began. They found much help from information supplied by the Texas Church



### ... Starting a Parish Library

Library Association and from the following books: *The Church Library Handbook*, by LaVose Wallin (Cowman Publications, \$2.75); *How to Build a Church Library*, by Christine Buder (The Bethany Press, \$1.00); *The Key to a Successful Church Library*, by Erwin E. John (Augsburg Publishing House, \$1.00).

Magazine articles and conference packets from annual meetings of the T.C.L.A. also supplied useful material. St. Peter's was fortunate in having the valuable assistance of a trained librarian, but the committee feels that a library could be set up solely on the basis of the information furnished by the above-mentioned list.

The urgency of the need prompted the Women of St. Peter's to give the project financial impetus. They donated \$200 to begin the library. We also had the share of bookshelf profits earmarked for the library. The committee spent one morning each week on the project, suspending operations only for the church bazaar and the Christmas Season. Volumes were chosen from The Seabury Press and Morehouse-Barlow Co. catalogues, the "round robin" letters from the Texas Church Library Association, and the Church Historical Library. In mid-January, 1960, we were ready to open the library.

In view of the venture's small beginning, the committee decided against the purchase of secular books and fiction, since Sheridan has an adequate public library. Instead, we concentrated on religious information or those books which teach some phase of Christian living.

Other parishes advised us to limit our library to adult books, but we felt that our children should be provided for, too. As it has turned out, our eight- to twelve-year-olds have been our best "customers." Their curiosity seeks out anything new, and they have no long-standing reading habits to change.

The value of the library equipment and supplies we purchased was in the neighborhood of \$115. Largest expenditures were \$31 for a metal stack, \$42 for materials for a desk built by two men of the parish, and \$20 for library supplies.

By September, 1960, the total value of the books in the library was nearly \$500. Gifts and gift books accounted for \$205 of that valuation. Individuals and organizations had donated about \$200 of this, either in cash or in books. (Again, let me pass on wise advice from more experienced church librarians: when accepting books, be sure to insist upon the right to dispose of them if they are not what you want.) Some of our cash gifts were for memorials—a very appropriate way to honor loved ones and at the same time help to increase the Church's work in the parish and community. Books given as memorials or in thanksgiving are marked with bookplates.

### Selecting and Cataloguing the Books

Although the initial stock was small, the committee decided to catalogue all books, using the Dewey

decimal system to allow for a hoped-for increase in scope. (That hope has already been well justified.)

Categories included books keyed to the children on the rapid reading level, those of interest to church school teachers, and basic books for confirmation classes and interested inquirers and communicants. Since the library opened, it has made a start on a pre-school and primary section. Memorial gifts have been made for two young children of the parish.

The librarian keeps records of the volumes withdrawn and of requests for books, which records serve as a guide to future purchases. Borrowers may check out books from Sunday to Sunday. Overdue fines are imposed at the rate of 2 cents a day with a 50-cent maximum.

### Other Services

The library also includes an information file containing articles of interest which appear in church magazines, and maintains a current periodical department. These publications at present include the *Episcopalian*, *FINDINGS*, and the *Wyoming Churchman*.

With this foundation laid for the basic religious reading needs of the various age-groups, the parish hopes to enlarge the coverage of the library with at least three other departments. It would like to provide a collection of good religious art prints for use in the church school on a rotating basis, a film library, and facilities for displaying and preserving parish keepsakes (such as a restored photograph which now hangs in our library of the first Easter service held in the present church building in April, 1912).

The library committee operates informally and meets only when necessary. The project can now be conducted with two half-days of work on the part of one person each week; each member of the committee takes her turn in this work.

### Future Plans

The library is the answer to the often-heard remark "I wish I knew more about my Church." It also helps solve the problems of our clergy in trying to remember to whom they have lent their books!

Although parish interest has been gratifying, we need to promote the library constantly. People are still unaccustomed to the idea of a church library or of carrying books to and from church.

Promotion ideas include the listing of one or two book titles each week in the parish bulletin, short book notes in the parish paper, posters in the church and parish house, and a "Wanted" list on the bulletin board.

During the current year, we plan to institute book reviews for children and adults and for guild programs, to incorporate book reviews into the church school class work, and to form a book club for church school classes. A source list is now posted in each classroom.

An old proverb says "Setting out well is a quarter of the journey." At St. Peter's we hope that this good beginning will set many feet on the path to a journey's end of spiritual enrichment.



# Whitsunday Is Special

by Edith Abbot  
Director of Christian Education  
St. James' Church, Richmond, Va.

WHITSUNDAY is one of the three major feasts of the Christian Year. Because the advertising people do not take note of it (for which we give thanks!) as they do of Christmas and Easter, it is sometimes difficult to create the atmosphere of celebration this "holiday" deserves.

Last year our Parish Family Picnic was scheduled for Whitsunday afternoon. Starting from the children's joyful anticipation of this event, plus the general air of gaiety typical of springtime, we conceived our 1960 observance of Whitsunday.

To begin with, we asked everyone to wear something red to the 9:30 service before church school. The sprinkling of red ties, hats, blouses, and boutonnieres was very gay. Next, we ordered a two-tiered twenty-pound cake from the bakery. It was frosted in red and white, decorated with a dove, and inscribed "Whitsunday 1960."

To add to the festivity, we broke out all our flags and banners for the procession—our church school banner, a banner depicting a dove, and the Episcopal Church and American flags. The procession included the crucifer, choir, an acolyte, representatives from each church school class carrying unlighted candles, flag bearers, and all the clergy we could muster. It was quite a parade!

The procession moved down the aisle to the strains of "Hail thee, festival day!" (Hymn 107). The acolyte stopped at the top of the chancel steps, and, as each class representative passed, took the child's candle and placed it on the cake. The service continued with the Whitsunday antiphon, the Venite, the Apostles' Creed, and "Come, Holy Ghost" (Hymn 217). This hymn was sung antiphonally, line by line, between the Epistle and Gospel sides of the congregation and choir.

Then the Rev. Alwin Reiners, Jr., spoke informally, using a question and answer technique to attract the children's attention. First he asked if anyone in the congregation had a birthday that day. Happily, one lad did, and several others had celebrated theirs the previous week. Mr. Reiners went on to emphasize that all people have birthdays—be they black or white, Christian or pagan, rich or poor. "We all owe our life to the Holy Spirit, 'The Lord, and Giver of Life.' The first Pentecost was a time of celebration and rejoicing in the recognition of this fact. Suddenly men realized the true source of their life and being."

Referring to the cake and the Church's "birthday," Mr. Reiners reminded us that religion is as down-to-earth and as important as eating. "What do you see here?" he asked pointing to the cake. "The frosting," a child replied. "Quite right. But what is beneath the frosting? It *could* be just a tin pan, with nothing in it. So it is with the things we do here in this church building. Our procession today is like the frosting on that cake. What is really important is the religion deep inside each of us. Is our religion just the frosting on the cake—or something rich and nourishing like the cake itself? Today we, the Church, celebrate the feast of Pentecost, remembering not only the dramatic story of the tongues of fire, but that the Spirit of God is in me and in everyone I meet."

The Offertory was introduced by the sentence from Romans 10:14-15, and we sang "Spirit of mercy, truth and love" (Hymn 111).

After the Doxology and the presentation of the offering, the acolyte took the taper, lighted it from one of the candles on the retable, and proceeded to light all the candles on the big birthday cake. Nothing was said about this, for no words were needed. The action of lighting the candles brought alive the symbol of the Church (all of us candle-bearing children) offering all that it is, its faith and failure, to the Lord of all that is.

At this point we had the Whitsunday Collect, the General Thanksgiving, and the second Epistle (I Cor. 12:4-14). During the recessional, "O Sion, haste" (Hymn 261), the crucifer, choir, banner bearers, and two of the clergy marched down the center aisle. The acolyte remained in the sanctuary with the priest who pronounced the Blessing. Then the candles on the altar and the birthday cake were extinguished.

That the service meant as much as it did had little to do with the "decorations" we gave to the church that day. The words from the Prayer Book and the Hymnal, the message from Mr. Reiners, were the important ingredients. But the gaiety, the banners, the cake and the candles, served to enhance what was already "rich and nourishing" in our life of worship.





# Teaching the Bible in Classroom and Church

by William Sydnor

## Rogation Sunday, May 7, 1961

**POSSIBLE SUBJECT:** God Is Dependable  
**BASED ON:** Ezekiel 36 and the Collect for the Rogation Days

Rogation Sunday and the three days that follow are a time for asking (*rogare*: "to ask") God's blessing on our planting and tilling and that in the end He "give us a fruitful season." (Rogation Collect, p. 261) The same faithfulness and dependability of God which is known to us in the process of nature is part of Ezekiel's cause for hope in an apparently hopeless situation.

The prophet explains that in order that outsiders as well as sinful Israel may know that God is truly God, He will be faithful in His promises to them in spite of "their ways and their doings" (v. 17). God's faithfulness is a reflection of His very being and is not in proportion to man's deserving. Moreover, "the fruit of the tree and the increase of the field" (v. 30) are among the evidences of God's mercy which prompt men to a new faithfulness to God (v. 26).

With children, I would start a discussion of these thoughts by asking, "What do we mean when we speak of a dependable person?"

If Father or Mother can be counted on to be fair, no matter what, one knows where he stands. Father may be stern or easygoing, harsh or kind, but he is always fair. The same is true if a parent is always thoughtful or loving or willing to listen. But when a parent changes like the wind, a child does not know what to expect.

The Bible says over and again that God is faithful; He is dependable. He cares about us. He loves us so deeply that He is always merciful, always just. The world of nature was one

place where men of the Bible always saw God's dependability and from which they always drew reason for hope.

## Sunday after Ascension May 14, 1961

**POSSIBLE SUBJECT:** Christ's Ascension  
**BASED ON:** II Kings 2:1-18 and Hebrews 4:14-16

Perhaps new light can be shed on the meaning of our Lord's ascension by looking at the story of Elijah's passing into heaven. (II Kings 2:1-18) Read the story with the eyes of a poet, not a scientist. You will catch its spirit and meaning if you consider it more in the realm of the minstrel's song than of a documentary account.

Elijah had been a champion of God's law in his generation. Later, men believed that Elijah was likely to appear at any time to right wrongs among men. This belief helps us understand why the prophet would come to prepare men to receive the Messiah. (See Malachi 4:5-6 and St. Mark 9:2-13.)

Something of the same can be said of our Lord, but more so. He made the meaning of God's will clear to those around Him, and we believe that He shall come again, not just to right wrongs but to judge both the living and the dead.

Old Testament belief as to what happens to a person who has died is rather hazy. However, Elijah was thought of as having passed from earth to the world beyond without dying. Men believed that somehow this man of God was still in God's presence and service.

The belief in Jesus Christ, risen

and ascended, goes a great deal further. He not only "sitteth on the right hand of the Father" (that is, has the place of honor in creation) but He also is the same loving Lord who once lived on earth. So we can turn to Him for understanding and help, just as people did long ago, and expect that He will hear and heed. Hebrews 4:14-16 puts this belief in a few words.

## Whitsunday, May 21, 1961

**POSSIBLE SUBJECT:** "Who Spake by the Prophets"

**BASED ON:** Exodus 3:11-12, 4:13-16; Amos 3:7-8; and the Nicene Creed  
"Wait for the promise of the Father," our Lord said to the disciples before He ascended into heaven. Not knowing quite what this meant, the disciples met regularly to pray . . . and to wait. On the Jewish feast of Pentecost, our Lord's promise was fulfilled: the disciples were all aware of His Spirit in their very midst. Their joy and the Spirit's driving power sent them forth to tell people everywhere of their crucified and risen Lord who was also God's Son, and whose Spirit would give new life and strength to all who believed. (Read Acts, Chapters 1 and 2.)

Years later, when Churchmen put Christian belief into the words of the Creed, they added to the description of the Holy Spirit the words "Who spake by the Prophets."

The writers of the Creed had good reason to use these words; they remembered that God spoke to Moses and that by the power of God's Spirit Moses brought the Israelites out of Egypt. Moses tried to back out saying, "I'm scared, and I'm not a good speaker," but God said, "Go!"

They remembered that Jeremiah also tried to back out when God spoke to him. "I'm only a boy. No one will listen to me." Again God said, "Go!"

They remembered Amos, the shepherd who knew how dangerous wild beasts were. He wrote simply, "When a lion roars in the darkness, can people help trembling for fright? When God speaks to a man, can he keep from becoming a prophet?"

In time past God gave His Spirit to special men. Now the heavenly Father gives the Spirit of His Son to



I who believe in Him. Those ancient prophets learned to see with God's eyes, to love what He loved, and to do His will. He gives us His spirit so we can do this, too.

Trinity Sunday, May 28, 1961

POSSIBLE SUBJECT: God the Creator  
BASED ON: Genesis 1:1—2:3 and the season

Beginning with Trinity Sunday and running throughout the entire season, the Genesis-Exodus-Joshua sequence is one of the appointed Old Testament lessons. This series of readings provides a wonderful opportunity to discuss the long story that runs from the Creation up to the time the Israelites entered the Promised Land.

Genesis 1:1—2:3 is the first Creation story. (The second is in Genesis 2:4—25.) In the classroom I would be inclined to read the story, stopping now and then to discuss a word or a phrase very much as is done in the training film *Here and Now*. If I were talking to the younger members of the congregation in the course of a service, I would simply retell the story we have just heard as a lesson. At Holy Communion I would read the children this section after the Creed and then discuss it.

I am inclined to discuss a story with children by enlisting their participation. One way to do this is to begin retelling the story and then have to be prompted by the congregation because of pretended lapses of memory.

In the course of telling the Creation story I would say, "Two things impress me every time I read this story." (1) God was pleased with His creation. He saw it as "good." Material things only become bad because of the bad uses to which men put them. (2) People sometimes get the Genesis story mixed up with the things scientists have learned about God's world. These are not in conflict. The religious man who wrote the book of Genesis was telling *who* created all things. The scientists are seeking to answer the question "*How* did He do it?"

This story helps us appreciate the credal statement, "I believe in God the Father Almighty, Maker of heaven and earth."

## National Library Week

■ The fourth annual National Library Week will be observed April 16—22 in five thousand urban and rural communities. Churches are urged to join schools and other community organizations to increase support for all types of libraries and to encourage lifetime reading habits on the part of all our citizens, young and old, for a richer, fuller life. The goal of the observance is "a better-read, better-informed America." The week is not an end in itself, but focuses a year-round, long-range effort.

■ "Limited horizons endanger free people," says Norman H. Strouse, chairman of the steering committee for National Library Week. Mr. Strouse continues: "We can no longer afford indifference toward the quality and quantity of our resources for education and information. Learning has risen in the national scale of values. Reading and libraries have assumed a new importance."

■ "Only a lifetime of continuing self-education through reading can prepare Americans to exercise responsible citizenship with understanding of themselves and today's complex world. Only a better-read, better-informed America can take the reins of leadership with a firm sense of purpose and the intellectual competence to seek out goals that enrich life and preserve freedom."

■ "The events which celebrate National Library Week have a dual value: they cast light on the need for further cultural development, and they encourage individual and group action to bring it about."

■ How much do you know about your local library? Take this occasion to visit your library and to get acquainted with your librarians. Find out how you can help to strengthen your library program. Watch your local newspaper for special Library Week programs. Best of all, borrow a book, read it, and make it a habit to do so all year long.

■ Church members have a special obligation to equip themselves as competent leaders. Do you know anything about the religious section of your public library, as it serves both adults and children? You may be surprised at the abundance and emphasis of the religious selection—or its paucity. If you make your requests known and urge others to do so too, you may help change the tone of religious understanding in your community.

■ Library Week is also a good opportunity to learn more about your parish library or, if you do not have one, to stimulate interest in getting one started. [See the article on page 13 of this issue of FINDINGS.]

■ Several program suggestions for religious groups to follow in observing National Library Week are given in the "1961 Supplement" to the N.L.W. Organization Handbook. This pamphlet and a poster are available free from the National Book Committee, 58 W. 40th St., New York 18, N.Y.



# Sight and Sound

by John G. Harrell

## Institutes in Audio-Visual Communication

A new training program of the Department of Christian Education is to begin this summer with two Institutes in Audio-Visual Communication. The Institutes are top-level training seminars, to be held only in the summer, and are cosponsored by seminaries of the Church and the Division of Audio-Visual Education. It is intended that dioceses and districts will send teams consisting of two to four clergymen and trained directors of religious education who will be responsible for carrying out the second phase of the program in the dioceses and districts. The teams should include the diocesan D.R.E., if there be one, and/or the chairman of the Department of Christian Education, as well as the audio-visual chairman, if there be one, and others in the diocese or district willing and capable of assuming major leadership responsibility.

The team aspect is of great importance, inasmuch as the Institute leadership will devote considerable time to meeting with individual teams, helping to devise a program tailored to meet the needs of each diocese and district.

The first Institute will be cosponsored by Berkeley Divinity School and Bexley Hall. It will be held at Bexley Hall, Gambier, Ohio, July 11-20. Professor Robert Anderson of Berkeley will share leadership with me.

The second Institute will be cosponsored by the Church Divinity School of the Pacific. It will be held at the Divinity School, Berkeley, Calif., August 1-10. The Rev. Dr. Max Pearse of C.D.S.P. will share the leadership.

The total cost of \$90.00 includes tuition, supplies, board, and room.

Hoag, Director of Christian Education of the Diocese of Rochester, tells about a program he developed with the Church Federation of Rochester.

\* \* \*

The use of audio-visuals in our churches is a topic growing in popularity in our day. Far too often it means "How do you run a projector?" or "What can I show for twenty minutes to cover my lack of preparation?"

It was to show the complete inadequacy of such questions that the Federation of Churches in Rochester, N.Y., chose to include a twelve-hour course on audio-visual methods in their annual Fall Training School. The course was planned for parish directors of Christian education and audio-visual chairmen. I did not want it to fall into the category of a training program for projectionists, and so offered the title, "How to Use Audio-Visuals as an Integral Part of the Church's Curriculum." The title was accepted, and fifteen directors and chairmen enrolled.

In our very first session, we used a tape recording by Louise M. Jones entitled "The Learning Process." Miss Jones's questions prompted good discussion, which in turn furnished a framework for all our classes. At one point in the tape, she asks her hearers to visualize a target with a bull's-eye marked "Permanent Learning," and three surrounding bands marked (from outside to center) "Motivation," "Presentation," and "Utilization."

With this target before us, we turned to a chart of audio-visuals from *An Audio-Visual Primer* (Office of A-V Education, United Presbyterian Church in the U.S.A.). This chart of twenty-four methods opened our eyes to possibilities beyond the simple use of projector and screen. We found it impossible to make any neat patterns—to say, for example, that movies always motivate, while slides always present; but helpful generalizations did emerge.

The use of the flat picture was the first method to be evaluated. We shared our own experiences using this method with young children, and decided that children were helped by an absence of

motion, by the presence of one point of interest, and by the opportunity afforded for restudy. We then studied an enlargement of the kindergarten picture which appeared first in the March, 1959, issue of *FINDINGS*, and again in the May, 1959, issue. The method proved its value on the spot.

Next we turned our attention to the 16mm film. Because the motion picture is a natural method to be used with youth, we chose the film *Teenage Conflict* (Family Films) for evaluation purposes. We used the same evaluation sheets as used for the *Audio-Visual Resource Guide*. Before we could mark our sheets, however, we had to finish our own discussion about the young scientist and his friend depicted in the film. This was good; the scope of this unplanned discussion taught us, I hope, two things about the use of films in our teaching. First, we will preview all films and choose two or three questions to give our students when they are ready to see the film. Second, we will allow sufficient time after the viewing for a discussion of the questions. This discussion time should be added to the running time of any film used in a teaching situation.

The claim is made that filmstrips point toward the circle of "presentation." We came to our class sharing many disappointments about the use of audio-visuals back home, so we decided upon the filmstrip *How to Organize for Audio-Visuals in Your Church* (Family Filmstrips). Before viewing the filmstrip, we shared our difficulties; after the filmstrip, we looked at a flip chart standing near the screen. There was a sheet for each point made in the strip, and much white space for our discussion and findings. The total session certainly moved inward toward "utilization."

We kept on looking, listening, and evaluating for the remaining hours we were together. We entered into a role-play in which we sought to persuade a teacher to use some of these methods after careful preparation. We examined catalogues, read from suggested texts, and shared teaching experiences. Special attention was given to the work some denominations have done in correlating particular audio-visuals with their specific lesson plans.

At the final session, we checked our efforts against a skill test provided by Howard Tower in his book called *Church Use of Audio-Visuals* (Abingdon Press, \$1.50). As a group, we scored some good hits, but only the individual, as Miss Jones had said, knows how close we came to the bull's-eye.

## It Helps to See, Too

Outstanding work in the field of audio-visual communication is already being done in several dioceses. In the following report, the Rev. Canon Albert S.



## Film Reviews

### Before They Say "I Do"

Broadcasting and Film Commission, color, 28 min. Available from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N.Y.). Rental, \$12.00.

This 16mm sound film is intended for a special audience, the counselor preparing a couple for marriage. It provides insights into ways to become a more effective counselor and identifies some of the poorer techniques so often—if unknowingly—practiced by the clergy. Help is provided by a series of scenes which contrast better and poorer methods.

At a time when there is a demand for an increased quality of counseling and the need by so many for more adequate marriage preparation, this film should be a very helpful resource.

(Edward T. Adkins)

### "I Do"

Broadcasting and Film Commission, color, 28 min. Available from the Audio-Visual Film Library. Rental, \$12.00.

This film is a companion to *Before They Say "I Do."* It, too, is intended for a special audience, in this case the young person planning and preparing for marriage. It treats a number of special concerns a couple must work through as they grow together in preparation for marriage. Some of these are: (1) We are in love, aren't we? (2) How do we know we're right for

each other? (3) Do we know what we're saying when we say "I Do"?

This is a serious film. It is not to be shown for entertainment.

Both films show the Church hard at work trying to give insight, leadership, and support in a very much needed area of today's preparation for adulthood. (Edward T. Adkins)

## Filmstrip Reviews

### Giving Is Growing

National Council, color, 34 frames, reading script. Available from the Audio-Visual Film Library. Filmstrip and script, \$5.00.

Long needed in the Episcopal Church has been some sort of straightforward presentation to children about stewardship. Here it is in convenient form as a filmstrip.

The argument of the filmstrip proceeds in such a fashion that it is appropriate for older primary and junior children. The art is bright, cheerful, and provocative. The script is simple and direct. Altogether, it is a useful aid.

"Aid" only it is, however; much more is required of a teacher if he is to help children believe so truly that they will act accordingly.

### Down Mexico Way

National Council, color, 40 frames. 33⅓ rpm record, English and Spanish narrations, 9 min. Available from the Audio-Visual Film Library. Filmstrip with record, \$5.00.

This filmstrip amounts to an average travelogue and was, therefore, a disappointment to me. However, it provides relevant data for all groups studying Mexico. The narration is spoken in both Spanish and English by Mexico's bishop, the Rt. Rev. José Saucedo.

## Record Review

### The Nashville Sit-In Story

Single record and 4-page pamphlet. Folkways Records FH 5590. \$5.95.

Last December, NBC-TV presented a "white paper" on the Nashville sit-in demonstrations. A few months previously Folkways released this extraordinary recording, which roughly parallels the television broadcast. Spontaneous re-enactments by the Negro participants recreate a lunch-counter scene, the imprisonment of seventy-six students, their trial, and finally the meeting on the mayor's steps and the victory meeting. The Negro students not only play themselves, but the white people as well.

The valiant spirit and great courage of the students is often couched in humor and in singing. Of primary interest to the producer were the songs the students created during their arrest. As lyrics and music they may be insignificant, but as symbols of the Nashville sit-in story, they are of great importance. The one song which carries universal power and meaning is the demonstrators' adaptation of an old spiritual, "We shall overcome."

Any parish group concerned with one of the most important social issues of our times will find this record a rewarding experience.

## Book Review

### Rembrandt and the Gospel

By Willem A. Visser 't Hooft. The Westminster Press, 1958. 193 pages, 32 illustrations. \$4.50

I approached this book with a great lack of enthusiasm, principally because I didn't think I liked Rembrandt. Having read the book, I am enthusiastic about it because I now appreciate Rembrandt both as an artist and as a significant interpreter of the Gospel. Visser 't Hooft's scholarly mind cuts through much of the critical tangle inevitably involved in a work of this sort, bringing the wealth of continental Protestant thought to bear upon his subject matter. His enthusiasm for Rembrandt is contagious. His intellectual brilliance is disarming.



From *Before They Say "I Do"* and *"I Do"*



# Book Notes

Edited by Charles E. Batten

**Christian Faith and Pastoral Care,** by Charles Duell Kean. *The Seabury Press*, 1961. 160 pages. \$3.75

Dr. Kean succeeds admirably in providing a meeting place for the insights of the Christian faith and those of modern sociology, social case work, and depth psychology. His thesis is that pastoral care grows out of the nature of the Gospel and the doctrine of the Church. With the above in mind, he discusses a wide range of problems with which the pastor deals—counseling, visitation of the sick at home and in hospitals (both general and mental), calling of various kinds, and financial assistance. He insists that the technical aspects must be taken seriously in every problem and that the resources of social institutions in the community must be regarded and used as the gifts of God in ministering to people. The pastor's primary task is "to maintain that kind of relationship with people which enables them to accept as real the fact that God accepts them, forgives them, and loves them, and has a place for them—regardless of their problems—within the family of his children, the Holy Catholic Church." His thesis is clearly stated and well developed, his analysis of pastoral problems is incisive, and his suggested approaches are stimulating and helpful. This is one of the soundest and most realistic approaches to the problems of people this reviewer has come across in many a day, and it should prove of real assistance to every parish priest in his ministry of the pastoral office.

**Modern Heresies,** by John M. Krumm. *The Seabury Press*, 1961. 192 pages. \$3.75

The able Chaplain of Columbia University demonstrates in this volume his knowledge of the religious issues facing people today, his thorough back-

ground in Christian thought, and his ability of high order in apologetics. There is no question whatsoever that the purpose of the author is fully realized: "To make orthodoxy reasonable and to show the basic inconsistency involved in the major heresies of the faith, especially as they appear in our own time." In an ingenious manner, the author introduces a problem, gives a historical background as part of the identification of it, analyzes the implications, and suggests the reasonableness of the orthodox approach. If there are those who are not attracted by the title, let them just glance through the Table of Contents (an attractive one it is), and they will be almost beguiled into reading the volume. Any reader thus attracted will not be disappointed. Here are the questions he is asking if he has done any thinking and is at all sensitive to the culture in which he lives. Much that passes for religion today is niceness, superficiality, and error.

*Modern Heresies* is highly recommended to parish priests and to intelligent laymen, and for use in courses for college students or advanced secondary school youth. A book of the highest caliber.

**An Era in Anglican Theology: From Gore to Temple,** by A. M. Ramsey. *Charles Scribner's Sons*, 1960. 192 pages. \$3.50

The subtitle of this work by the Archbishop-designate of Canterbury indicates its scope: "The Development of Anglican Theology between *Lux Mundi* and the Second World War, 1889-1939." The treatment of this period is by analysis of the movements which marked it: the Incarnational theology of *Lux Mundi*, Modernism, Liberal Catholicism, and the Biblical revival. But there are also chapters on special topics: kenosis, the

Cross, creed and subscription, and the Church. An appendix includes notes on the Fall, the Trinity, and the influence of Schweitzer. The author points out that since this period a distinctive Anglican theology has seldom been apparent. The times call for a renewed Anglican witness such as was made clearly in the period surveyed in this book. (Owen C. Thomas)

**The Art of Christian Doubt,** by Fred Denbeaux. *Association Press*, 1960. 181 pages. \$3.50

The chairman of the Department of Biblical History, Literature, and Interpretation at Wellesley College has written a vivid and provocative "essay on skepticism." His aim is "to involve the reader in those risks which were undertaken by the creative thinkers who laid the foundations for modern civilization." After tracing the story of man's emergence from primitivism through the contributions of Socrates and Jesus, Professor Denbeaux proposes a "critical Christianity" (which involves both faith and doubt) as the alternative to a parochial orthodoxy and an empty skepticism. Although certainty and security are not open to man, he may, by a critical trust, attain to a creative sensitivity to reality.

(Owen C. Thomas)

**Seven Words TO the Cross,** by Robert F. Jones. *John Knox Press*, 1961. 92 pages. \$2.00

Dr. Jones is pastor of the First Presbyterian Church of Ft. Worth, Tex., and delivered these meditations to his congregation. He shares them in printed form in the hope that the Cross may become more relevant in our days, both to faith and to works.

Innumerable sermons have dealt with the words which Jesus spoke from



the Cross. Here Dr. Jones interprets words spoken to Jesus by the penitent thief, Didmas; the centurion, Longinus; Joseph of Arimathea and Nicodemus; by soldiers and bystanders. Last of all, he says that *we*, too, speak to the Cross by the kind of lives we live, especially in our concern for suffering people around the world.

What this material lacks in literary style it makes up for in its challenge to live a committed and disciplined life set in motion and empowered by the Person on the Cross. (R.U.S.)

***Seasons of the Soul*, by Archibald F. Ward, Jr. John Knox Press, 1960. 136 pages. \$3.00**

Here are selected psalms designed for personal devotional use and for counseling all sorts and conditions of men as the counselor seeks to lead them "to that balance and integration which becomes both wholeness and holiness." The psalms are translated for poetic beauty and force from French and German Psalters rather than from Hebrew.

The book has four main divisions representing "the seasons of the soul": its dark mood, its need for instruction and guidance, its longing for assurance and strength, and its joyous praise and thanksgiving. There are illuminating introductory and concluding essays. Dr. Ward, who serves on the staff of the State Hospital South, Blackfoot, Idaho, evidences in this unusual volume his very competent background in theology, psychiatry, and sociology. He is to be complimented for his excellent work, and the publishers thanked for a volume of very pleasing format. The book, long in preparation, grew out of the author's experience in working with patients and parishioners. It should prove very helpful to clergymen as a means of approaching and aiding those to whom they minister.

***Spiritual Direction and Meditation*, by Thomas Merton. The Liturgical Press, 1960. 99 pages. \$2.25**

The Benedictine Abbey at Collegeville, Minn., justly deserves appreciation for its leadership in liturgical reform. Its influence is exerted also in other areas through its publishing arm, the Liturgical Press—witness this book from the pen of the famous pagan-turned-monk, Thomas Merton.

The first section, "Spiritual Direction," has much good material in it, but it will have only limited appeal; it is written to encourage maximum benefit in the relationship of a religious with his director. The second part of the book will serve a much wider

group; it gives straightforward advice on how to meditate well for the care of one's soul. Its appeal may be greater outside the cloister than within it.

(R.U.S.)

***The Rough Years*, by Chad Walsh. Morehouse-Barlow Co., 1960. 266 pages. Cloth \$3.00; paper \$2.25. *Leader's Guide*, by Edward T. Dell, Jr. 133 pages. Paper \$1.50**

Those who know Chad Walsh realize that he has the rare gift of being able to raise the right question at the right time. In this book he has succeeded in raising many of the most pertinent questions asked by teenagers, and he does so in a most gripping manner.

He states in the Foreword: "This book has a double personality. It is, in the first place, a story about high school students and a few of the adults who weave in and out of their lives. As such, it can be read like any other novel. But I had an additional purpose in mind . . . . The plot and the various episodes are meant to present and dramatize the problems, challenges, dilemmas, and possibilities of the 'teens. I've tried to work it out so that each chapter can be used as a springboard for group discussion." The author fulfills both intentions.

I had the rare experience of being unable to put the book down once I had begun to read it. Though some of the characters appear to be wooden, the book does involve the reader to a great degree, and the problems dealt with are the universal struggles of teenagers.

Much content is provided through the various characters, and in such a way that you don't feel that a "party line" is being slipped in on you. At only one point does the novel lose its realism and openness—when dealing with the situation of teenage pregnancy. The resolution in this case is a bit forced and idealistic. However, as a whole, the book doesn't preach any particular viewpoint. Its openness might well be its chief virtue.

Young people's groups and high-school church school classes will find this book most stimulating as a basis for discussions. *The Rough Years* is also recommended to parents as an aid to their effort to understand the world of the adolescent.

*The Leader's Guide* provides an index to *The Rough Years* and as many as thirty-five sessions for discussing ideas raised in the story. Young people ought to read the book at one sitting as I did—and will probably do so.

Therefore, they may be unwilling to follow the slow and lengthy procedure called for by the *Guide*.

(Claude A. Smith)

***Retarded Children: God's Children*, by Sigurd D. Petersen. The Westminster Press, 1960. 156 pages. \$3.00**

Almost everyone engaged in the field of Christian education sooner or later runs into the problems of the retarded child, as well as those of his parents, who are so often equally in need of help and understanding. Real aid in such a ministry is provided by the author, who since 1954 has been the Psychiatric Chaplain at Parsons (Kansas) State Hospital and Training Center, where he is responsible for ministering to more than six hundred children from six to twenty-one years of age. His fundamental thesis is that retarded children "are persons who can respond in meaningful ways, and, therefore, we must conceive of them in terms of human values and divine purpose. . . . The help they need in order to attain the greatest proficiencies within their capabilities lies within good relationships." Through many examples he shows the problems of such children; he demonstrates how they can be assured of God's love and forgiveness of sin as they see it, and how they may participate in worship and develop devotional habits. There is a sound statement of the theological assumptions underlying the author's approach and an excellent chapter on working with parents. This is an informative, practical, and helpful volume.

***The Old Testament*, illustrated by Marguerite de Angeli. Doubleday & Company, 1960. 256 pages. \$6.95**

This reviewer is among the many parents who are devotees of Marguerite de Angeli. Year after year he purchased for his own children and those of his friends the regional stories, *Copper-Toed Boots*, *Skippack School*, and others by this distinguished author and illustrator of juvenile books. This volume, with the King James text condensed and arranged in historical sequence by Dr. Samuel Terrien of Union Theological Seminary, lives up to our expectations. Mrs. de Angeli worked four years on the illustrations. She has produced a volume that will enable children to catch the meaning of the Old Testament within the limits of their understanding as these illustrations illumine the text for them. It will be a welcome addition to any church or private library for children.



# ITEMS

## Staff Appointments • Reprints Currently Available.

TWO TRANSFERS and a new appointment within the Department of Christian Education mark personnel changes announced by the National Council at its February meeting. Miss Carman St. John Wolff succeeds Miss Mary Louise Villaret as Associate Director of the Department. Miss Villaret has assumed duties as Director of Camps and Conferences in the Diocese of West Texas, after having served the National Council for ten years. Miss Wolff served in the missionary districts of Hankow and Central Brazil before assuming the post of Associate Secretary for Overseas Missionary Education two years ago. In her new position she will continue to maintain liaison between the national Department and the departments of Christian education in the overseas missionary dioceses.

The Rev. George L. Peabody has been appointed to a newly created position, that of Coordinator of Field Services. His responsibilities include the coordination of all field services of the Department to assure maximum effectiveness, the training of all officers for field work, and liaison relationships with other departments of the National Council and with certain diocesan departments as a

continuing member of the Leadership Training Division. Mr. Peabody has served the National Council since 1956, first as Associate Secretary, then as Administrator, of the Church and Group Life Laboratories, and more recently as Associate Secretary in the Leadership Training Division.

The new appointee to the Depart-



The Rev. George L. Peabody

ment is the Rev. David George Jones as Associate Secretary of the Leadership Training and Youth divisions. He came to the National Council from Memphis, Tenn., where he was Youth Adviser for the diocese and rector of Christ Church, Whitehaven.

THE following reprints of FINDINGS articles are available: "Behold the Church—Clarion Call to Youth" by Virginia M. Harbour and Henry L. H. Myers (Nov. '58); "The Blue Denim Curtain" by Henry L. H. Myers (Jan. '61); "The Call of the Christian Teacher" by Iveson B. Noland (June '59); "Family Worship in the Church" by William Sydnor (Apr. '58); "For Leaders of Vacation Church Schools" (Feb., Mar., Apr. '59); "Have You Examined Your



The Rev. David George Jones

Decisions Lately?" by David R. Hunter (May '58); "It's Nice to Know What You're Doing" by Elsom Eldridge (Sept. '57, free in any quantity); "The Ministry of the Laity" by Emma Lou Benignus (Feb. '58); "Observers Take Note" by Irene M. Scudds (Jan. '60); "The Parish Committee on Christian Education" (Nov. '57); "Rediscovery of the Laity" by Cynthia C. Wedel (Jan. '59); "Suggestions for Bible Study" by Emma Lou Benignus (Mar. '60); "When You Organize a Youth Group" by Richard L. Harbour (Mar. '58); "Words for Parents" by Diantha E. Higgins (Feb. '60); "The Young Church and the Long Look" by Henry L. H. Myers (Sept. '60); "Holy Week Pilgrimage" by Sally Windham and Dona Faiks (Feb. '61); and "World Youth Projects" (Feb. '61). These reprints are available from the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. Less than 20 copies are free; 20 or more copies are 5 cents each.

"A Summary of Information on Seabury Series Courses" by Edric A. Weld (June '59); and "List of Scripture Passages in the Book of Common Prayer" by Herbert H. Powell (Nov. '58) are available free in any quantity from the Seabury Press, 1 Fawcett Place, Greenwich, Conn.

"Leadership Training" (a pamphlet containing the five-article series by Frederick Wolf and coauthors) is available from the National Council, 281 Park Avenue South, New York 10, N.Y., at 25 cents a copy; 10 copies for \$2.00; 25 copies for \$4.50. A check payable to Lindley M. Franklin, Jr., Treas., must accompany each order.



Miss Carman St. John Wolff